SOME CONSIDERATIONS

By way of PROPOSALL and *Conclusion*, 18

Humbly Tendered,

For the satisfying and uniting of all the Faithfull in this Day, whose hearts are groaning and sighing for the deliverance of *Zion*, and appearance of her KING.

And desiring to separate from this wicked and Adulterous Generation.

Isa. 57. 14. Cast ye up, cast ye up, prepare the way, take up the stumbling blocks out of the way of my people.

Jer. 50. 4. 5 In those days, and in that time saith the Lord, the children of Israel shall come, they and the children of *Judah* together, going and weeping, they shall go, and seek the Lord their God. They shall ask the way to *Zion* with their faces thitherward.

Numb. 16. 23, 24. And the Lord spake unto *Moses*, saying, speak unto the Congregation, saying, get you up from about the Tabernacle of *Korah*, *Dathan* and *Abiram*.

Vers. 26. And he spake unto the Congregation, saying, depart I pray you from the Tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

Numb. 27. 1. 3. Then came the daughters of *Zelophehad* to *Moses*, *&c.* saying, Our fathers dyed in the Wilderness and he was not in the company of them that gathered themselves together against the Lord, in the company of *Korah*, but dyed in his own sin, and had no sons, *&c.*

Vers. 6, 7. And the Lord spake unto *Moses*, saying, the daughters of *Zelophehad* spake right, *&c.*

Printed in the Year of our Lord, 1657.

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To the Remnant of the Womans ſeed, who keep the Commandements of God, and have the Teſtimony of Jeſus Chriſt.

Dearly beloved in our Lord,

THough we have great Cauſe to acknowledge our ſelves altogether unworthy to be named among ſuch as indeed are the Remnant of the Womans ſeed, the Lord having made us ſenſible in ſome meaſure of the evill and Treachery of our own hearts, and that we are as ready to betray & caſt out his bleſſed Cauſe and Intereſt, as any others, or as this Generation of men, in the preſent Power and Army hath lately done (ſome of whom were once reputed as tall Cedars, and our ſelves at beſt could but be as the loweſt ſhrubs) yet the Lord having preſerved us from falling in this evill day, which we deſire may be mentioned to the praiſe and glory of his Name by Jeſus Chriſt, who as he hath begun a work of grace in our ſouls, we truſt will go on, and perfect it unto the day of his appearance; Notwithſtanding all our vildneſſe, and unworthineſſe (which we deſire to lye low in the remembrance of) and which did not the conſideration of his pardoning, unchangeable love in Chriſt, and that he will not *Behold iniquity in Jacob* (a) *or perverſneſs in Iſrael*; bear up our ſpirits, might ſink, and wholly diſcourage us from engaging in any work, wherein his Name and glory is concerned: It being our Faith, and apprehending our lot is caſt into the laſt of days, wherein our Lord Jeſus Cals upon his Saints (who deſire to be found faithfull to him, to be upon their Watch, and to be doing ſome ſingular thing, (*b*) or ſomething more than others) for his name and glory, As the Adverſaries will be, and are doing ſomething more than ordinary, to the diſhonour, blaſphemy and reproach thereof, by Apoſtacy

a Numb 23 21

b Mat. 5. 47

or

or otherwiſe (as he that runs may read in this day.) It doth therefore concern all the Lords Heritage, to be very watchfull, leaſt they (c) *ſleep as do others, and ſo the day of the Lord overtake them unawarres.* Adding hereunto likewiſe (from a ſence of our own evill hearts) that we are as ready to be ſlumbering, and ſleeping as others; and as many of his choiſe ones in this day are, though we hope that when the voice ſhall cry (d) *Behold the Bridegroome cometh go yee forth to meet him*; they will awake, and trim their Lamps, and be ready to follow the *Lamb whetherſoever* he goes.

c Luk. 21. 34.

d Mat. 25. 6

It is after much waiting upon the Lord by Prayer and Conference, ſeverall nights and parts of dayes, wherein we have deſired to lie at his feet, as poor, wretched, nothing Creatures (which indeed we are) ſet upon our hearts, as a preſent duty; *Humbly to preſent unto you the Lords faithfull Remnant, whereſoever ſcattered in holes and corners in the three Nations. The following Conſiderations by way of Propoſall and Concluſion*, they having been reſiding with us (we may truly ſay) many moneths, and through the bleſſing of the Lord, greatly inſtrumentall, to unite, and conſolidate us, in a patient waiting, and joynt preparing for that glorious day of the Lord, wherein his judgements ſhall be made manifeſt, and a reward be given to his ſervants the Prophets, who in his own time (which is the beſt) ſhall ſay with rejoycing to one another, in a holy triumph over the enemy (e) *Loe this is our God, we have waited for him, he will ſave us, this is the Lord we have waited for him, we will be glad and rejoyce in his ſalvation.*

e Iſa. 25. 9.

And becauſe this is a buſineſſe of ſo great weight, wherein the honour and glory of God, the good of his own, and the people of this Nation; yea, of the whole Creation is concerned, and upon which (according to our preſent light, we are comfortably perſwaded and reſolved

ved (the Lord clearing our way before us) to engage, and venture our lives, and all that is near and dear unto us: We judge it a duty incumbent upon us, to be much in the examining and search of our hearts, lest we should be led away with the errour of the wicked. *Wherefore each head with the severall scriptures and marginall Annotations* annexed thereunto, hath been deliberatly perused, and debated, and the Objections which we conceived amongst us, according to the measure of light, and wisedome received from the Lord, And we may humbly say that herein, we have besought the Lord thrise (that is often) to the end we might be guided & directed by his own spirit, there being many false spirits abroad, and Sathan transforming himself into an Angell of light, whereby so many have been and are deceived.

We hope it is not the intention of our hearts to publish and impose this as a *Standard*, whereunto we would fix all the Remnant of the Womans seed; but onely by the Humble Tender of it, to essay if the substance thereof might be for the satisfying and uniting of the divided and dispersed little flock and Heritage of the God of *Jacob*, whose hearts we are perswaded *are groaning, and sighing for the deliverance of Zion, and appearance of her King, and desiring to separate from this wicked and Adulterous generation.* Neither would we hereby be thought to make any reflection upon those Brethren, who lately published a Book intituled, *A Standard set up*, which having perused, we both own and approve of, (as also that work wherein they declare to be engaged) there being nothing as to the substantiall part thereof, but what not only the Scriptures will justifie, but also the Lords people, and the now declined Army; yea, the Lord himself (as they engaged therein) hath born eminent Testimony unto, as in the body of our paper, and the Armies Declarations will more plainly appear: Onely, we judge it not necessary

to

to be propoſing in circumſtantials of Government, but rather to leave the Ordering and Management thereof to thoſe Inſtruments, which the Lord in this and future generations ſhall ſet over his people; who being enduced with thoſe Scripture qualifications, mentioned in the 16. and 22. heads of our paper, we are comfortably perſwaded, the Spirit of the Lord coming in gradually upon them, as according to (*f*) Scripture, we may expect it will) will ſo diſpoſe things of that concernment, as may be moſt for his glory, the mutuall ſatisfaction of thoſe that chooſe them, and the good of the whole Creation; and whereby we ſhall be freed from Violence and Oppreſſion, with all Tyrannicall and Antichriſtian yokes.

f Iſa. 28. 5.

One other Motive to this work, hath been the Various and ſtrange reports raiſed concerning ſuch as own the bleſſed truth of Chriſts viſible Kingdome upon Earth, who out of prejudices harboured towards them upon that account, rather than deſire of ſatisfaction in love to Truth, have often times in a ſcornfull manner asked them what they would have? Looking upon, and ſpeaking of them, as a ſtrange, prepoſterous, heady people, that had no bottome, but would bring all into Confuſion, deſiring hereby if the Lord ſo pleaſe, that this and all other ſeeming ſtumbling blocks, againſt which they are ſo ready to take offence, might be removed, and they alſo brought in, not only to own the truth and the profeſſors of it, but to be praying for, & haſtning too the coming of this bleſſed Kingdome of our Lord.

Which we humbly conceive before his perſonall appearing, will firſt manifeſt it ſelf in the work of the Stone, which is to (*g*) break and conſume all other Kingdomes, whether of Gold, Silver, Braſſe, Iron, or Clay; and after this in its (*b*) mountainous ſtate, when he ſhall come in his (*i*) Perſon to conſummate that work he hath already begun by his Saints, which will be (as we apprehend)

g Dan 2. 34 44. Dan. 7 10, 21, 22

b Dan. 2. 35

i Dan 7. 13, 14.

at the great Battell of (k) *Armageddon*, when the dead in Christ shall (l) rise first, and we with them, and Christ our King shall Live and Reign a thousand Years upon the (m) Earth. At or a little before which time, we conceive our elder Brethren, the Jews, according to the Promises and Propheſies will be brought (n) in, which from the abundant pouring out of the spirit, (compared with what it is now) shall be as (o) life from the dead. And the earth be filled with the knowledge of the Lord, (p) as the waters cover the Sea. The wilderneſs, (to wit *Zion*) become a (q) fruitfull field like *Eden*, the garden of the Lord. The children of *Babylon* and Antichriſt, who (as to outward things) are now as the fruitfull field (and therein flouriſh) shall be counted for a Forreſt. The deſert bloſſome abundantly rejoyce with joy and singing. The eyes of the blind be opened, the ears of the deaf unstopped, the (r) *lame* man leap as a Hart, the tongue of the dumb sing, the parched ground become a pool, the thirſty land springs of water. The way of the Lord so plain as that the wayfaring men, (who are asking the way to *Zion* with their faces thitherwards) though fools shall not erre therein, the Redeemed of the Lord, come with singing unto *Zion*, and everlasting joy upon their heads; ſorrow and mourning shall flie away. They shall also be a (ſ) Crown of glory, and a royal diadem in the hand of the Lord, (who as the Bridegroom over the Bride will rejoyce over them with joy, and (t) singing, and reſt in his loves. They shall beat their swords into plowshears, and their spears into (r) pruning-hooks, and learn war no more. The mountain of the Lords house

(k) Rev. 16. 16 *compared with* Zech. 14. 3, 4. (l) 1 Cor. 15. 23. *compared with* 1 Theſſ 4 16. (m) Rev. 20. 4 (n) Iſa. 11. 11, 12, *compared with* chap. 49. 22, chap. 60. 9 and 66. 20. *compared with* Jer. 23 7, 8. chap 33. 14, 15 (o) Rom. 11. 15. *compared with* Iſa. 52. 8, *and* chap. 60. 1, 2, 3. 20, 21, *compared with* chap. 66. 12, *&c.* (p) Iſa. 11. 9. (q) Iſa. 32. 15, *compared with* chap. 51. 3. (r) Iſa. 35. *compared with* chap. 32 3, 4. (ſ) Iſa. 62. 3. (t) Zeph. 3. 17. (u) Mich. 4 3, *compared with* Iſa. 2 4 (w) Iſa 2. 2 3, *compared with* Mich. 4. 1, 2 (x) Pſal. 132. 17 *compared with* 2 Sam. 23, 4 (y) Mich. 4. 8. (z) 2 Sam. 23. 4, 5 Pſal. 72. 6 *compared with* Job 29. 11, 12. 23 *read the whole chapter.* (a) Iſay 32. 2, *compared with* chap. 16. 3, 4, 5. (b) Iſa. 66. 10, 11, 12, 13, 14,

house, be (w) established, on the top of the mountains; The horn of *David* (x) bud, the first Dominion come to *Sion* & the (y) kingdom to the daughter of *Jerusalem*, from whence the law, as to judgement and Righteousnesse gos forth of *Zion*, & the word of the Lord from *Jerusalem:* As the (z) light of the morning without clouds, as rain upon the mown grasse, as a covert (a) from the tempest, as rivers of water in a dry place, as the shaddow of a great rock in a weary land. Then shall all they that love *Jerusalem*, and mourn for her (b) rejoyce and be glad with her, suck, and be satisfied with the breast of her Consolations, milk out and be delighted with the abundance of her glory, be born upon her sides, dandled upon her knees, and comforted, as one whom his Mother comforteth, *&c.* (Before the comming forth of which glory, the true sons and daughters of *Zion*, not onely from faith, but the * tasts thereof, are to be in (c) pangs and travail, as the Israelites tasted the (d) grapes of *Canaan*; before they had the reall possession.) All which will actually be when this Scripture, *Dan.* 7.27. is fulfilled. *And the kingdome and Dominion, and the greatness of the kingdome under the whol heaven shall be given to the people of the Saints of the most high, and all dominions shall serve and obey him.* After this Sathan who was bound during the thousand years must be loosed for a little season, and have liberty to deceive the Nations in the four quarters of the earth, *Gog* and *Magog* to gather them to battell, the number of whom is as the sand of the Sea; And they shall go upon the breadth of the earth, and compasse about the Campe of (e) the Saints, and the beloved City: but fire shall come down from God out of heaven and devoure them. Then shall the rest of the dead stand before the Lord, and (f) be judged out of those things which are written in the Books, according to their works. Then shall the Kingdome

* Isa.49.14,15. (c) Isa.26.17,18 chap.62.1.6.7. chap.66.7,8. Mich.4,9,10. (d) Num.13.23.27

e Rev.20.7, 8,9.

f Rev.20.12

dome be (g) delivered up unto the Father, and God
g 1 Cor. 15. 24, 28. shall be all in all. In the faith and expection whereof, we desire to be found, though it be to the losse of all that is neer and dear unto us: *And seeing we look for such things, as these, what manner of persons ought we to be, in all holy conversation and godlinesse.*

PREAMBLE.

WE cannot but remember the glorious outgoings of the Lord in the late Wars, with, and before his People, And in all humility, we desire to acknowledge his great name, in those marvelous deliverances, whereby he hath manifested himself their salvation, even when there were scarce any shut up, or left; yea, in their very low estate, into which they were brought by banishments, imprisonments, and many other sore persecutions, yet fresh in the memorie of thousands, both of the Lords people and others in these Nations. At which time also moral men, any whit favouring Justice and Righteousnesse, suffered in their degrees, there being no visible hope of Redemption, people of all sorts then groaning under, and burdened with their oppressions, either of Body or Spirit, which in all probability might have so continued to this very day, had not the Lord unexpectedly appeared, by raising up the long sitting Parliament, and making them instrumentall to put a stop thereunto: Who in prosecution of the said War, against the late King and his Bishops, with the Scots Presbytery prevailed so far, as to revive the almost dying hopes of the oppressed, especially, of such as were the Lords people, and raise in them a great expectation of further Deliverance, which was heightned by the little Assembly (so called) next succeeding, whose unwearied labours in the Lord, together with the former Parliament, such of them we mean who retained their integrity, manifested in their adhearing too, and owning of the (g) Rey-

g See the Declaration put forth by them.

all Intereſt of Chriſt as onely Lord and King over the Nations, *in oppoſition to all others, who would either have betrayed, or elſe ceaſed to have carried on the ſame) We deſire never to be forgetfull of; neither can we do leſſe than make mention of that excellent ſpirit, which once appeared in the Army, who ſeemed to be ſo farre raiſed for the Lord upon the ſame account, as they did not onely* (h) *declare for the ſame, but that they would alſo endeavour the removal of every* (i) *Perſon and thing, which ſtood in oppoſition thereunto. Which things being duly conſidered, we cannot without great grief and trouble reſent it, that after ſuch high profeſſions there ſhould be ſo great a declining as at this day: And therefore can do no other, being deeply affected herewith, than lay down (together with our apprehenſions of it) what we conceive may be our preſent duty: And alſo offer by way of* Propoſall and Concluſion, ſome generall grounds and Principles, *to be agreed upon in order to the* uniting of all thoſe whoſe ſouls are grieved at *the great diſhonour, which is brought upon the* Name, Cauſe *and* Wayes of God, *by this great Apoſtacy, and deſire to be kept faithfull to our Lord Jeſus Chriſt, his bleſſed* Cauſe and Intereſt, *at this day.*

h See the Armies Declaration at *Muſſlebrough* in *Scotland*, 1. of *Aug.* 1650. Say they to the *Scots*, and for encouragement to the Saints in *England*, We deſire it may be known, we are not Souldiers of Fortune, we are not meerly the ſervants of men, we have not onely proclaimed *Jeſus Chriſt* King of Saints, to be our King by profeſſion, but deſire to ſubmit to him upon his own terms, and to admit him to the exerciſe of his Royall Authority in our hearts, and to follow him whether ſo ever he goes, *&c.* And having theſe things ſingly in our eye, Namely the deſtruction of Antichriſt, the advancement of the Kingdome of *Jeſus Chriſt*, *&c.* (*i*) But if there be any that have taken councell together againſt the Lord, and againſt his anointed, whom the Lord hath decreed to ſet upon his holy hill of *Zion*, we are perſwaded the Lord hath brought us hither as Inſtruments through which he will ſpeak to them in his wrath, and vex them in his ſore diſpleaſure, *&c.*

Some Considerations by way of Proposall and Conclusion, Humbly Tendered, for the satisfying and uniting of all the the Faithfull in this Day, whose hearts are groaning and sighing for the Deliverance of Zion, *and the appearance of her King; and desiring to separate from this wicked and Adulterous Generation.*

First,

WE propound it to be considered, whether *Jesus Christ* be not reall (*d*) King of the Nations, and is not to exercise that Kingly authority in, and over them? And also whether he is not by the Saints as his (*e*) *Battleaxe*, to break and consume, both the Magistraticall and Ministeriall Authority of the Beast, and his horns, before his personall comming and appearance? If this be a truth, as according to the Scriptures it is? And if the Declarations of the Army in the days of their Virginity do (*f*) declare the same? Then is not the power now in being the fruit of open Apostacy, as being directly opposite not onely to Scripture truth, but also the aforesaid Declarations. And can it be imagined that it ever entered into the hearts of the Lords people and others, who engaged

Christ his Kingly Authority over the Nations proved by Scripture.

(*d*) Gen. 22. 17. *compared with* Gal 3. 16. Numb. 24 7. Psal. 2. Psal 22. 27, 28. Psal. 45. 6. Psal. 47. 6, 7. Psal. 72 Psal 89. 27. Psal. 110. 6. Ps 145. 11, 12, 13 Isa. 2. 4 & 9. 6, 7. Isa. 32. 1. Ier. 23. 5, 6. Ier. 30. 9 Ezek. 21 27 Ez. 34 24. Dan. 7. 13 14. 27. Mich. 5, 4, 5. Obad. 21. Zech 9. 9, 10. Zech. 14. 9 Luke 1. 32 33. Luke 22 29 30. *compared with* Rev. 2 26, 27. Iohn 18. 37. 1 Tim. 6. 15. Rev. 1. 5. Rev 11. 15. Rev 19. 15, 16.

See the Armies Declaration quoted in the Preamble how they acknowledge the Kingly Authority of Christ over the Nations.

Scriptures, that he will use his Saints as his Battleaxe.

(*e*) Psal 110 2: Psal 149: 6, 7, 8, 9, Isa 13 2, 3 [illegible]: Isa: 41, 15, 16: Ier: 51, 21, 22, 23 Dan: 2 44: *compared with* Rev: 17 13, 14: Mat 21 44:

(*f*) *See Declaration* 1 August 1650; (*Say they*) *We found our hearts extraordinarily stird up by the Lord to assist the Parliament against the King, being abundantly Satisfied, in our judgements, and Consciences, that we were called forth by the Lord to be instrumentall to bring about that which was our continuall prayer to God, viz the destruction of Antichrist, and the deliverance of his Church, and people, &c. And being perswaded in our Consciences, that the King, and his Monarchy, was one of the ten horns of the Beast spoken off,* Rev: 17: 12, 13, 14, 15. *And being witness to so much of the innocent bloud of the Saints he had shed in supporting the Beast, and considering the loud Cryes of the Souls of the Saints under the Alter, we were extraordinarily carried forth to desire justice upon the King, &c:*

(*g*) Apostacy, by building what they once destroyed, Gal: 2: 18.

engaged with them, in taking away the late Tyrant, and his Antichriſtian Hirarchy of Biſhops, and putting a reſtraint upon the *Scots* Presbytery, as alſo the *Engliſh*, in doing whereof they were much in Faith and Prayer, ſhed many Tears, ſpent much Blood, and Treaſure; That after all there ſhould be another (*b*) Tyrant ſet up in his room, and another Hirarchy or Order of (*i*) Tryers continuing the old Antichriſtian Order of Parſons Vicars, Curates, *&c.* with their maintenance: And whether theſe, to wit, the preſent Tyrant, and his Hirarchy, be not two roots, as bitter, and as (*k*) equally of the Beaſt and falſe Prophet, as the former Tyrant and his Hirarchy?

(*b*) If the late Kings Acting by his Arbitrary will and luſt contrary to law, made him a Tyrant, than Cromwell exceeding him therein is ſo much more:

Tryers, &c, proved Antichriſtian:

(*i*) *Tryers with Parſons, Viccars and Curates, &c. being appointments and orders of mans invention, without footing in ſcripture, are not Chriſts appointments; therefore Antichriſtian: And may fitly be compared with the Biſhops, who had the ſame Orders under them; who having no better foundation for their ſtanding than the other were judged, as by others, ſo by the Army to be Antichriſtian: See their Declaration* 1 Aug. 1650. (*ſay they*) Very many of us were ſenſible of the Antichriſtan Tyrany exerciſed by the late King and his Prelates over the Bodies, and Conſciences, and Eſtates of the true ſpirituall Church of Chriſt, *&c. Therefore whoſoever ſhall appoint, and impoſe, Orders of men, ordnances, or any other thing in Religious concernments, without Scripture warrant, do act from the man of ſin, and myſtery of iniquity, that wicked Antichriſtian ſpirit, mentioned* 2 Theſſ. 2. 4, *who exalteth his own inventions, above the appointments of God in Scripture, and would rule in his Temple, as if himſelf were God. And is alſo that great deceiver mentioned* 2 *Epiſtle of* John 7, 9, 10, *who tranſgreſſeth, and abideth not in the Doctrine of Chriſt, and the unclean Spirit which Arts in the Beaſts and his Horns*, viz. *the Kings and Protectors in the Earth, and alſo in the falſe, Prophet*, viz. *Myſtery Babylon the great Whore, and Mother of Harlots* viz. *the Pope Cardinalls, Biſhopps, Tryers, Parſons, Vicars, &c. with whom the Kings of Earth commit Fornication, which ſpirit they receive from the Dragon called the Devill and Sathan*, Rev. 16. 13, 14.

(*k*) Now *O Cromwell*, ſtanding upon the Monarchicall foundation, and comming into his power, without the appointment of God, or conſent of his people, or the Nation; and acting by the ſame ſpirit of the former hornes: And by his power appointing, continuing, and upholding Tryers, with Parſons, Vicars, Curates, *&c.* as the King did the Biſhops, and the ſame Orders under them without warrant in Scripture; doth plainly demonſtrate that he and his Tryers *&c*, are as equally of the Beaſt and falſe Prophet, as King *Charls* and his Prelates,

Secondly

Secondly, Is not this preſent Tyrany exerciſed over us by by this Generation as great, if not greater than the former? Do we not feel (*l*) Scorpions now inſtead of Rods before? Are we not (*m*) enſlaved. Now more then ever. Our perſons, eſtates and lives, being at and depending on the Arbitrary will, and luſt, of this unlimited, and Uſurped power: And is not this a great addition to, and aggravation of our Miſery (greater than which can ſcarſe be) that this uſurpation is (as it were) eſtabliſht by a law; And yet, as if this were a very ſmall matter.

(*l*) Kings 1.12.11. (*m*) As Cromwell hath by flattery, deceit, and violence, without the Lords people, and the Nations, conſent aſſumed, and Uſurped the power of the Nation into his hand, ſo he doth thereby exerciſe the ſame: And afar greater Arbitrary power then what coſt ſo much blood and Treaſure to oppoſe in the King; And doth not onely the very ſame but worſe things, then for which the King, *Strafford* and *Canterbury* with others were beheaded: for as they acted by Arbitrary power contrary to law, for the Advancement of their Intereſt: So *Cromwell* doth the ſame, Nay, he is falſe to his own Inſtrument, which he hath ſworn to keep, he breaks all bounds, hath a Negative Voice in all things that oppoſeth his Government, which was denyed to the King, hath the Army, Militia and Navy in his own diſpoſe, by which he doth what he pleaſeth; which alſo coſt ſo much blood and treaſure to oppoſe in the King. It was one Article againſt *Strafford*, that he ſhould ſay, the Kings little finger ſhould be heavier than the loyns of the law; but *Cromwels* little finger is not onely heavier than the Kings loyns, but the loyns of the law: He keeps the good people of the Nation from the uſe of thoſe means which of right belongs unto them to provide for the good, ſafety, and freedome thereof, and therein is become their Maſter. And if any are ſuffered to meet upon that account, they are onely ſuch as he picks and culs for his own Intereſt, and all thoſe who are not ſo, he lays aſide: And if thoſe he ſo culs, do not act as he would have them, they are preſently diſſolved. And he doth ſo over top and over power the Law, that no Lawyer dares plead in a Cauſe againſt him, though never ſo juſt; For if they doe, they are ſent to Priſon, as in the Lord *Grays* and Mr. *Conyes* caſe, when as the former Kings were Pleaded againſt, Arreſted, *&c.* The people of God are ſent to and continued in priſon, without any thing laid to their charge, ſeeing the face of an accuſer, or being brought to a faire and publick Tryall, and after two or three years impriſonment, turns them out, without ſaying any thing to them. Men, women, and Boyes, *&c.* taken away by violence, and ſent to *Jamaica*, where, and at *Hiſpaniola* above twelve thouſand have periſhed, in endeavouring to promote and carry on a covetous and ambitious Deſigne. Monopolies in Trade and Merchandiſe revived again as formerly; Yea even upon the Scriptures, ſo as that a Bible is dearer now by ten pence then they were before. And alſo the printing preſſes, ſearched, and locked up againſt whom they pleaſe which in the King, and Biſhops dayes the Army (and others of the Lords people) ſo complaind of as one of the greateſt oppreſſions.

Fourthly,

Thirdly, are not our consciences enthralled: which wil appeare, as in the other (n) respects, so also from the unrighteous laws yet in force for the payment of Tyths, that (o) Jewish, and now (p) Antichristian Mayntenance, formerly so much contended against, And from the Rigorous, and cruel execution thereofon such who (only for Conscience sake) refuse to pay them, by (q) imprisonment, and renewed Orders for trebble damages; As also by the imprisonment of many others of the Lords people, for declareing his mind against this, and other evills, which as being Conscienciously tender of his glory, and his peoples Liberty, they can in noe wise beare.

Fourthly, Is it not Apparent that this Beast doth Exercise all (r) the powers of the former, stands upon the same leggs, Is seated upon the (s) same foundation; Useth the same Authority, is onely diverse in name, but in looke and Appearance, more stout than his (t) fellowes; And if King *Charles*, and his Monarchy, was

(n) Men are imprisoned, whipt, branded in the forehead, bored through the tongue with red hot irons, and banished for their judgements and opinions, and though we do not own the Principles of *Biddle* and *Nailer*, upon whom so great cruelty has been exercised; yet we are bound in Conscience to testify against such abominable cruelties, as proceeding from the spirit of Antichrist.

(o) Tythes Old Priesthood maintenance, and therefore abolished by the coming of Christ in the flesh, *Heb.* 7. 12. The Priesthood being changed so is the Law, Heb. 7. 13. Christ sprang from *Judah*, of which Tribe was no Priest to receive Tythes. The National Ministers pretend they have their commission from Christ who sprang from *Judah*, and not to the Priesthood that was from the Tribe of *Levy*.

(p) *Antichrist* on his rise Confirmes Tithes thereby setting up what Christ by his comming in the flesh pulled down, and so proves himself to be Antichrist denying him to be come in the flesh, 1 *Joh.* 4. 3. Then the taking or imposing Tythes is in like manner Antichristian.

(q) The Saints, and others, haled before Rulers cast into Prisons, and more violently prosecuted than ever, for refusing to pay Tyths where one of them (*Mr. Sykes* by name) lately dyed, And one *Mr. Gray* hath layen neere foure years, and many others both in the City and Countrey are yet oppressed upon the same account.

(r) As *O. Cromwell* goes in the form and method the late King went in, so he exerciseth not onely the same, but greater power. The King though he endeavoured it, was not allowed a Negative Voice; but *O. Cromwell*, and his Abettors, have (as it were) established it in him, in all things that oppose his Government, See the decayed and faulty *Instrument of Government*, (which was said to come from Heaven) *Article* 24. The King would have seized but upon five Member of Parliament and could not get them, being opposed therein; but *O. C.* puts out, takes in, and doth what ever he will, against all who complies not with his Interest.

one of the ten hornes of the Beast, and received his (*a*) Power, and great Authority from the Dragon, which did not the Scriptures prove, (as we humbly conceive they will) We have themselves confessing and witnessing the same, (who out of their own mouths shall one day be judged) is not this also then a Horn of the Beast, & stands it not on an (*w*) Antichristian Bassis, equally with, yea, may we not say, more immediately than the other? Wherefore should the Saints wave its Tyranny and Oppression, and notwithstanding put under the shoulder and subject thereunto, how could they be justified therein, it being (*x*) Antichristan, and as it is evident, having its power not of God, but from the old Dragon the Devil?

Fifthly, How can it then be avouched by any, or dare the Saints own it as an Ordinance of God, or as having any thing of the true Essence of (*y*) Magistracy in it, it being opposite not onely to the just Laws of this Nation in (*z*) force upon its Rise, but even to the Scriptures.

(*f*) His Government being by a single Person and his Council, it stands upon the Monarchical foundation, as the late Kings did; and although he is not called a King as yet, it is well known he hath both desired and endeavoured after it: However Protector is in effect the same.

(*t*) Having trampled upon the Supreme Authority, and gotten the power of the Militia, Army and Navy into his hand, having also by the rewards in his power to give, and the high profession he hath formerly, and doth yet make for God and his Cause; and his fair speeches not onely drawn away a third part of the stars of heaven, but engaged many of them unto him, is thereby not onely in shew, but indeed more stout than his fellows.

(*u*) It being the lot which is fallen upon Monarchy (considered as in the hand of a single person, or man upon Earth) to be a horne of the Beast, which doubtless receives its Power from the Dragon, *Rev.* 13. 2. 40. And King *Charles* was so upon that account. As the army themselves do say, and quote Scriptures for the same: *See Declaration from Musslebrough Aug.* 1. 1650. *quoted in the first head, then.*

(*w*) *O. Cromwell*, getting his power by deceit and violence, without the consent of, or compact with the Lords people, and the *Nation*, standing upon that foundation, and acting by the same spirit, is more immediately from the Dragon than the other.

(*x*) Dreadfull Scriptures against all that subject to Antichristianism, *Isa.* 52. 11. *Jer.* 5. 8, *Jer.* 51. 6. 45, compared with *Rev.* 18. 4.

(*y*) The present Power proved no Ordinance of God by its Tyranny, which the Army themselves bears witness too. See *Abridgement Remonstr. at Allions page 6.* (where quoting *Rom.* 13. 3. do say) *Paul* speaks of Magistracy in its constitution, not of a Person abusively exercising it to be Gods instrument of good to every one, and an encourager of good in every man, and an enemy to evil; therefore the Kings of the *Israelites* must know the Law for a Rule &c. If King *Charles* between whom and the people there were some kind of com-

May it not therefore be concluded, that the Lord hath a controversie with it, and the Person that heads it, as well as he had with the Person and Power before it; or hath with any of the Powers in the Nations about it? And how can we think that the Lords controversie will cease till it be thrown down, *Ezek.* 21. 27. That so according to the word of the Lord, the Kingdom may be turned from *Saul* to *David*, 1 *Chron.* 12. 23.

pact and agreement, or any other acting contrary to Law, was not, neither is an Ordinance of God; then surely O. C. who forces this power upon us without our consent, and doth the same is much lesse Gods Ordinance. And if it hath its power from the Dragon, it cannot be Gods Ordinance, unlesse we will conclude that God and Belial are one.

(z) It is opposite to the Laws in force, upon its Rise; See the four acts of Parliament, after behtading the last King.

Sixthly, We propose it to be considered whether the present Trechery and Apostacy, doe not paralell the Apostacy and Trechery of (a) *Judas* in his day? who whiles he pretended to kiss Christ betrayed him, It being Apparently evident to all that have eyes to see, how grosly they have started aside, from prosecuting the Interest of Christ, And advancing him sole Lord and King over the Nations, which they once so highly (b) pretended too: Wherefore may we not truly conclude, that our Lord Jesus Christ is indeed again betrayed? And may we not say by pointing out the man, or men, who are guilty of this Trechery, as the holy spirit in another case; this is that (c) King *Ahaz*---. These are the Traitors? And if the aggravation of *Judas* his trechery consisted in this, *viz.* that he was not an open enemy but a (d) guide, an acquaintance, a familiar, that did it, a Friend, a Disciple; doth not the present trechery against Christs Kingly Interest acted by *O. Cromwell* and his accomplices, equall, if not exceed that of (e) *Judas* to his person in the flesh.

(a) Luke 22. 48.

(b) See the five quoted Declarations.

(c) 2 Chron 28. 22.

(d) Psal. 55. 12, 13, 14.

(e) Luke 6. 16.

For

For that the Cause is as glorious, and they as, yea more,* visibly seemed to own it.

* As *Judas* was, so *Cromwell* is the Traytor: for though *Judas* kept company with Christ, yet he never resisted unto blood: Moreover the suffering state of our Lord Jesus being attended with many outward losses and afflictions in this world, he might rationally be tempted to covetousness, which O.C. could not be, for he was invested with much honour and outward riches.

Seventhly, Will not the actings in this day also parrallel those of *Jehu* in his time; who howbeit he fulfilled the word of the Lord according to what was in his heart, concerning *Ahab*, yet he departed not from the (f) sins of *Jeroboham* the son of *Nebat*. So notwithstanding, though the taking away of the late King was a work according to the heart of God: yet *Cromwell* treads in the very same steps of him, and his Ancestors; the former oppressors of Gods People in these Nations; and takes no heed to walk in the way of the Lord, according to his former great zeal, and open (g) profession: If the Lord then may be said to be dishonoured by *Jehu* his Apostacy; by this Apostacy is he not so to? And his Name so reproached, that could we weep tears of blood, we should not be able to manifest our due sense thereof. Neither are we able to answer the old Adversaries one word as things now stand, though the Lord have been contending against them so many years by blood---- But by saying what is strongly upon our hearts; *That we believe the blood of* (h) *King* Charls *and his party, will suddainly be visited upon this back sliding Generation*: Whom (as we desire in the spirit of *Jehovah* so) we humbly judge it our duty to bear witness against and separate from; least we should be partakers (i) of their guilt, and so bring upon us all that blood which hath been shed, not onely in the late Warres, but also all the Righteous blood, from *Abell*

(f) 2 *King.* 10. 30, 31.

(g) Manifested in his many Letters, and in the Declarations, Protestations, and Engagements of the Army

(h) Hosea 1. 4. *As the blood of Jezrell upon the house of Jehu.*

(i) Rev. 18. 4. *compared with* Deut. 7. 25 26. *under penalty of being partakers of their Plagues, or becomming an abomination.*

Abell (*k*) to this day: which we cannot but judge doth now lye at their doore, and that the Lord will reckon with them for the ſame; and will look upon it, and require it, as he did the blood of (*l*) *Zecharia*, the ſon of *Jehojadah*, whom *Joaſh* ſlew.

(*k*) Mat. 23. 25.

(*l*) 2 Cron. 24. *from* 21. *to the* 27.

Eighthly, Hath not the Lord already begun to give in ſufficient (*m*) evidences of his diſpleaſure againſt this Power ever ſince its riſe, by a continued ſeries of Providences loudly witneſſing the ſame? As by the (*n*) diſappointments; he hath given them almoſt in every undertaking for its eſtabliſhment: making Abortive the Conſultations of his firſt Junćto, notwithſtanding it was called for that purpoſe, *The very Chargeable but fruitleſs Expedition of the Navy to the Straits*. And the wonderfull blaſting, the ſo much boaſted of deſigne to and at *Hiſpaniola*, ſo diſhonourable to this Nation, and the looſing of many thouſand lives; do not theſe things together with, not onely the withdrawing the prayers of his people from, but (*o*) engaging them againſt it, clearly evince, that God is departed from them, and is become their Enemy.

(*m*) *Iſa.* 26, 11. Such who when Gods hand is lifted up will not ſee ſhall ſee and be aſhamed, the fire of his enemies ſhall deſtroy them.

(*n*) 2 *Chron.* 24. 20 They forſooke the Lord therefore could not proſper, and he forſook them and ſo it is at this day.

1 *King.* 11 9. God was angry with *Salomon* for that his heart was turnd from him though he had thrice appeared to him, and did rend the kingdom from him, how then will this touch the men of this preſent day.

(*o*) 1 *Sam* 28. 16. When God was departed from *Saul*, it was an unreaſonable thing to enquire from *Sammuel* what to do.

Ninethly, Have not alſo the Lords People, who through his grace are yet kept faithfull, been (*p*) reproving, and bearing their Teſtimony againſt this Apoſtacy to this very day, and againſt O. C. the head thereof, who

(*p*) *Prov.* 29. 1. Contempt of Manifold reproofe brings ſuddain, and remedileſs [illegible] And ſome of them impriſoned for the very cauſe.

hath set up himself without, and against their or the Nations Consent? and yet he continues obstinate, (q) *Pharaoh*-like hardening his heart, as is manifest by continuing the imprisonment of the Lords people, and carrying on his power, in away of tyrany & oppression; therefore how can we have hopes of his return, or any heart to make further (r) Addresses to him. But rather is it not our duty in the fear of the Lord to declare against him, and his Tyranny, as well as it was against the former? And are we not herein altogether as excusable, yea more than before? And if the the Tyrany be greater now, as undoubtedly it is, how much the more may we not onely cry out against it, but (as the Israelites in *Rehoboams* dayes, who not so much from feeling, as fearing an increase of their oppression) with one voice say (f) *To your Tents O Israel?*

(q) *Exod.* 5. and *Exod.* 7 14. and 8 32. and 9 34, 35 and 10 27. and 11 10. and 14 8. 23.

(r) 1 *Sam.* 15. 26, 35, &c. *Samuel* would not return to *Saul*, yea God himself reproved him for praying for him, *Hosea* 4 17. *Ephraim* when joyned to Idols was to be let alone *Mat.* 15. 14 Christ gives this as a reason why they should be let alone, because they were blinde leaders of the blinde therefore said *verse* 13. they should be rooted up as not of his fathers planting.

(f) 1 *Kings* 12. 16.

Tenthly, Having therefore (we hope) seriously weighed the foregoing Particulars, and being after long waiting upon the Lord, in spreading the same before him, and begging his assistance convinced in our Consciences of the Truth contained therein: we judge it our duty to (and we do hereby) Exhort, (t) Invite and Warn all, but especially such who make profession of, or have any love to the Cause, Name and Interest of our Lord *Jesus Christ*, or their common freedome as men to meddle no more with, but Declare against and (u) separate from these *wicked* and *deceitfull men*, their Adherents and Abettors, as persons in whom (whilest continuing in their Apostacy

(t) 2 *Cor.* 5, 11. Knowing therefore the terrour of the Lord we perswade men.

Apostacy) the Lord will take no pleasure to make use off in his future Work: And from whom the people of the Nations receive, or can (w) expect, no true substantiall good, they being Diametrically opposite to both; And as for our selves, we humbly apprehend (it being our judgment and conscience) that if we should be siding with, or (x) owning of them, the wrath of God would be revealed from heaven against us, for so doing.

(u) *Ephes.* 5. 11. Have no fellowship with the unfruitfull works of darkness but rather reprove them 2 *Cor.* 6. 17. Come out of her my people, and be ye seperate.

(w) *Mat.* 7. 16. Do men gather Grapes of thornes, or Figgs of Thistles.

(x) *Ezra.* 9. 14. Should we joyne with the people of these abominations, the Lord would be angry with us till he had consumed us, *Hosea* 5. 11. *Ephraim* broken for obeying the command of *Jeroboham*.

Eleventhly, Therefore, we do desire in a holy aw of the Name of the Lord *Jehovah* our King, and as being in his sight, and in the presence of the holy Angels and men, to Protest against them as such; who have taken the Crown (y) from off the head of our Lord Christ, and put it upon their own; and are to be looked upon as Apostates from so blessed a Cause, as Covenant breakers, Perjured Persons, Rebels, not onely so, but Traitors to his and the true Interest of this Nation, as Usurpers over us and our Priviledges as men; and thereby exercising a lawless and arbitrary Power over our Persons, Estates and Consciences, which being premised, together with the consideration of that (z) scripture *Dan.* 2. 34. about the Stone being cut out of the mountain without hands; the rising whereof, we humbly apprehend, will be before the personall comming of Jesus Christ, in regard the Beast (or Magistraticall Power of Antichrist)

(y) *Luke* 19. 27. Jesus Christ counts those his enemies who will not have him to rule over them.

(z) *Dan.* 2. 34 Thou sawest till that a stone was cut out of the Mountain without hands, which smote the Image upon his feet.

with

his horns, are to be (a) destroyed by it. And that the appearance of Christ in this Stone, will steal upon the world as a Thief in the night; yea upon his own people, at such an hour as they (b) think not off; and as his Coming in the flesh was known to very few, and when come scarse received by any of the Rabbies in that day; so it intimates that this day as well as that will come, under great offence, as well to Saints as sinners, if so?

(a) *Dan.* 2. 44,45. And (the) kingdom shall not be left to another people, but it shall break in peices, and consume all these Kingdoms, and it shall stand for ever, *Rev.* 17. 14 The Ten Hornes shall make warr with the Lamb, and his followers but the Lamb, and his followers shall overcome them.

(b) *Luke* 12. 40. For the son of man cometh at an houre when you think not.

Twelfthly, Then we humbly offer (it being the judgement of some of us) that this Stone hath bin smiting (c) part of the Image already, as is manifest by the latter part of the late War, in regard the late King was cut off, as one of the ten horns of the Beast, and *Scotland* afterwards invaded in opposition to his son, received by that Nation, being a branch of the same root. And how signally the Lord (d) decided that Controversie, at *Dunbar* and *Worcester* is well known, not onely in this but in other Nations also. And though to others of us this is not so clear, by reason of the the present Apostacy, yet we do judge that the late (e) outgoings

(c) The Armie and others of the Lords people opposed, and cut of the late King as one of the ten hornes of the Beast and have declared for the kingdom of Christ, as in Declaration 1 *August* 1650. (say they) It is our daily prayers that those who feare the Lord, in *England*, and *Scotland* may become one in the hand of the Lord, and joyn together in the advancement of of the Kingdom of Christ and throwing downe and Trampling upon the seat of the Beast, why should not *Scotland* as well as *England* rejoyce to see the horns of the Beast cut off, that we may hate the whore, and burn her flesh with fire, &c.

(d) The Army made solemne appeales upon Pinckland hills, at *Dunbar*, and all along the work in *Scotland* desireing the Lord to owne them as their hearts were single and upright in those things they then declared for. The *Scots* putting up their appeals, to the Lord, at the same time in opposition to them.

(e) To this agrees *Cromwell*'s Speech to the little Parliament (so called) sayes he, You are called with a high call, and why should we be afraid to say, or think that this may be the door to usher in things that God hath promised and Propheſied off, and to set the hearts of his people to wait for, and expect. We know who they are that shall warr with the Lamb against his enemies, they shall be a people called, cho-

goings of the Lord were a-loud Proclamation of the Kingly Authority of his Son, whereby we do judge (with the help of that light the Lord hath given in the propheſies of *Daniel*, and the *Revelations*, looking that way) that we are caſt into thoſe dayes wherein, the Stone is a cutting out of the mountain without hands, and is to ariſe and ſmite the Image, whereof we believe this preſent Power to be a part. And therefore notwithſtanding our different apprehenſions as aforeſaid; We do jointly agree, and are unanimous, having it upon our hearts (the Lord ſpiriting & ſtrengthening us thereunto to (*f*) Arme againſt, reſiſt, and openly oppoſe them, and do our utmoſt endeavour to force the power out of their hands, and bring them to condigne puniſhment upon the ſcore of the (*g*) blood of the Saints, Martyrs and Prophets of Jeſus, as it was by them in the like Caſe done to the late King; this being the onely viſible means appointed by the Lord to deſtroy the Beaſt with his ſupporters, poſſeſſion and faithfull and hath in the military way, I believe you know it, he hath acted with them, and for them, And now in the civill power and authority, and theſe are not ill prognoſtications of the good we waite for, and expect: I do think ſome thing is at the doore; We are at the threſhold and therefore it becoms us to lift up our heads, and to encourage our ſelves in the Lord: And we have ſome of us thought it our duty not vainly looking at the Propheſye in *Daniell* 2.44. And the kingdom ſhall not be delivered to another people, truly god hath brought it into your hands by his owning, bleſſing, and calling out a Military power, God hath perſwaded their hearts to be inſtrumentall in calling you, and this hath been ſet upon our hearts, and upon all the faithfull in the land, it may be it is not our duty to deliver it over to any other people, and that Scripture may be fulfilling now to us, *&c.* But I thank God I have my hopes exerciſed in theſe and ſo I am perſwaded are yours.

(*f*) *Iſa.* 52. 2, 5. Zion is commanded to ſhake her ſelf from the duſt, and to loſe her ſelf from the bands of her neck: *Zeph.* 2. 7. Deliver thy ſelf O Zion, that dwelleſt with the daughter of Babylon. *Dan.* 7. 8. The Saints are to take the Kingdom. *Luke* 19.27. The Lords people are to bring forth and ſlay his enemy.

(*g*) *Rev.* 18.7,8. A bleſſed thing to reward *Babylon*, as being to be deſtroyed; and to do to her as ſhe hath done to the Lords people, ſaith *Cromwell* and the Army in *Declarat.* 1. *Aug.* 1650. (pleading the juſtneſs in cutting off the King,) and being witneſſes to ſo much innocent blood he had ſhed in ſupporting the Beaſt, and conſidering the loud cries of the Souls of the Saints under the Altar, we were extraordinarily carryed forth to deſire Juſtice upon the King that man of blood, *&c.* *Iſa.* 33.1. The Spoilers and Treacherous dealers are to be dealt treacherouſly withall. *Jer.* 50. 14, 15. The Saints are bid to put thomſelves in array againſt *Babylon*, to ſhoot at her and ſpare no Arrows. *Iſa.* 14.2. Thou ſhalt take them Captives whoſe Captives ye were.

(*b*) *Rev.* 13. 10. He that leads into Captivity ſhall go into Captivity; he that killeth with the Sword ſhall be killed by the Sword. *Mich.* 4 13 *Zion* hath a command to ariſe and thraſh.

(*i*) Not onely the Scriptures above mentioned, with others, But the Laws of this Nation will juſtifie us: See *Act of Parliament* 1 *Jan.* 30. 1648. wherein all well affected perſons are authorized and required to apprehend him and his abettors, and bring them to juſtice.

(*k*) See the *Remonſtrance at Albons*, (ſay they) Where a perſon truſted with a limited power to rule according to Law, and by his truſt (with expreſs Covenant & Oath alſo) obliged to preſerve and protect the Rights and Liberties of the people, by whom he is intruſted; ſhall not onely pervert that truſt, *&c.* But aſſume hurtfull powers never committed to him, and take away all ſound grounds of right and liberty, and of redreſſe, and remedy too, which the people had reſerved from him, and ſwallow up all in his abſolute will and power, to impoſe take away and deſtroy at his pleaſure, *&c.* Such a perſon ſo doing doth forfeit all that truſt and power he had and ſets the people free to take their beſt advantage to proceed in judgement againſt him even for that alone if there were no more to prove this they quote the 2 *Chron.* 21. 10. *Joſh* 21. 13. And in *page* 23, 24. Of that remonſtrance, and in the abridgement thereof which you may find in *p.* 28. of the Book called the *Looking glaſs* (ſay they) for any King to take up armes, or in any other way endeavour to uphold the intereſt of his will, and power againſt the common intereſt of his people, ſuch a perſon may be juſtly ſaid to be guilty of the higheſt Treaſon againſt the higheſt law amongſt men, and that the publique Juſtice of a Nation cannot be ſatisfied, the bloud avenged the wrath of God appeaſed for the ſame without judgement executed againſt him, for this they quote *Numb.* 25. 4. *Deut.* 19. 13. 1 *Sam.* 3. 5 6. 14. Now if this might be done to a lawfull power, what will become of this which is unlawful? if the Scripture they alleadge might juſtifie them againſt the King, ſhould the ſame way be taken againſt this, it would be more cleare, and without exception.

wer, for he that killeth with the ſword, muſt be (*b*) killed by the ſword; And thereby alſo (having the inviſible ſpirit moving through this viſible means) ſhall the Name and glory of the Lord be not only recovered from the reproach it is now under, by this Apoſtatiſing Generation; but this kingdome, or Nation become the kingdome of our Lord and his Chriſt in order to the totall ſubduing of the Beaſt, and the reſt of his Horns. But further if there were no ſuch work of the Lord as this before us, yet we judge our ſelves bound, by force, or otherwiſe, to free our ſelves from the ſlavery, oppreſſion & bondage we are now under, being Comfortably perſwaded, that the (*i*) laws of God, Reaſon, Nature, of this Nation, yea, and alſo their own declared (*k*) principles before their Apoſtacy, being appealed unto, will not onely indempnifie us in ſo doing, but (*l*) juſtifie us therein.

Thirteenth,

(l) See Declaration Army, 14. *June* 1647. (say they) the Parliament have declared it no resisting of Magistracy to side with just principles and the Law of nature, and nations, being that law upon which we have assisted you, and that the soldiery may lawfully hold the hands of the Generall who will turn his Canon against his Army, The seamen, the hands of that Pilot who willfully runs the ship upon a rock (as our brethren of *Scotland* Argued) And such were the proceedings of our ancestors of famous Memory to the purchasing such Rights, and Liberties, as they have enjoyed through the price of their bloud, and we both by that, and the latter blood of our dear freinds and fellow soldiers, with the hazard of our owne do now lay claime too.

Thirteenth, And being also perswaded that the time; yea the set time when the Lord will arise to destroy Babylon, and comfort Zion is (m) at hand, her sufferings neer an end, her controversie to be pleaded, the imprisoned Saints to be redeemed, and the blood of all the Martyrs to be avenged upon all the persecutors and tyrants in the Earth: we judge it our duty to (n) continue waiting upon the Lord, untill he gives his people a call unto this work, which we are apt to believe will suddainly break forth: And in the mean time to be preparing our selves, having our (o) loyns girt, and our lights burning. And knowing that the Lord will not do this work by his own imediate hand, but will honour such as are (p) called, faithfull and chosen.

(m) Manifest by the signes of the times, and the work the Lord hath already begun among us, and which the Army also do acknowledge see Declaration, 1 *August* 1650. (say they) do you think we are men so weakly principled, as to be perswaded without the least strength of argument to desert the intrest of our own Nation, and expose thousands of the precious saints of Jesus Christ to be trampled upon as mire in the streets, when the Lord is about to put on their beautifull garments and to make them a praise on the earth, &c. (And doe say likewise) why should not *Scotland*, as well as *England* rejoyce to see the hornes of the Beast cut of, that we may joyne together to hate the whore, and burne her flesh with fire, &c. the Lord having begun this work among us will surely carry it on in due time.

(n) Zeph 3.18. *waite till I arise to the prey* Hab. 2. 13. *The Vision will speake at the appointed time, therefore wait for it.* Mark. 13.35. *watch therefore for ye know not when the Master commeth.* Luke 21.36. *Watch ye therefore, and pray alwayes*, &c.

(o) Luke. 12. 35 36. *Let your loynes be girded about and your lights burning.*

(p) Rev. 17.14. *The Lambs followers are called, chosen, and faithfull.*

Fourteenth,

Fourteenth, We exhort all who are, and would be accounted faithfull before the Lord and his People in this day, that they (*q*) provide themselves, according to Christs Command given his Disciples; (*r*) yea let the high praises of God be in their mouths, and a two edged sword in their hands, that they may be fit to execute the judgement written; *Let all the Lords Worthies prepare War, let the* [*mighty men wake up, let all the men of War draw neer, and come up, and beat their plowshares into swords, and their pruning-hooks into spears; and let the weak say, I am strong.* And why abide we among the sheepfolds like (*t*) *Reuben*, to hear the bleatings of the flock, or remain we with *Dan* in ships, *&c.* Let us up and be doing, and behave our selves like men, for the heart of the Lord is towards such, who shall offer themselves willingly, and jeopard their lives unto the death, in the high places of the field, when (*u*) *Meroz* shall be cursed, and that bitterly, for not coming forth to the help of the Lord, to the help of the Lord against the mighty.

(*q*) Luke 22. 36. *He that hath no sword let him sell his garment and buy one.*

(*r*) Psal. 149. 6 9 *The Saints are to have the high praises of God in their mouths and a two edged sword in their hands, to execute judgement written*, &c.

(*s*) Joell 3 9. *Prepare war, wake up the mighty men, let all the men of warr draw neer, let them come up*, &c. Joell 3. 10. *Beat your plow-sheares into swords*, &c. *let the weak say I am strong*, &c.

(*t*) Judges 5. 16, 17, 18.

(*u*) Judges 5. 23. *Curse ye Meroz*, &c.

Fifteenth, And to begin this work, as we invite and encourage others; so we desire to appear our selves, not onely against the present oppression, exercised over us by *O.C.* and his Abettors, who (by a prerogative more unlimitted than the late Kings) hath imposed laws, customs, fines, imprisonments, deaths, (and what not tending to the utter ruin, of the common good and Interest of all men in the three Nations. But against all slavery, bondage, tyranny and (*w*) oppression whatsoever; and for

for the breaking off every yoke. And therefore (judging it our duty) we do here by proclaim liberty to the Captives, and opening the prison doores to such as are bound, even to all our brethren this day, the Lords prisoners in this Nation, and throughout the world and to all others, who either as Saints, or men, do suffer wrongfully against law and equity whereſoever.

(w) *Prov.* 22.22. There is a command not to oppress the poor, nor the afflicted. *Isa.* 1.17. Seek judgement, relieve the oppressed. *Isa.* 52.5. The Lord is displeased with Rulers which make his people howl under their Oppressions. *Isa.* 58.6. It pleaseth the Lord to undo heavy burthens, to let the oppressed go free, and to break every yoke. *Jer.* 21.12. Execute judgement deliver him that is spoyled out of the hand of the oppressor. *Jer.* 22.3. *Zach.* 7.9. Execute true Judgement, and shew mercy every man to his Brother, oppress not the Widow, Fatherless, the Strangers, nor the Poor, *&c.* *Isa.* 11.1,2,3. *comp. Luke* 4.18, 19. To proclaim Liberty to the Captive was part of the work Christ came into the world to do, and so of his people, as followers of him.

And whereas it is Objected by some, that we are against, and would destroy all Magistracy and Propriety, and bring in Anarchy and Confusion upon the Nation.

Our Answer thereunto is, That we are for the destroying of nothing which the Lord hath erected, nor the rooting up of any thing, which he hath planted; but do own and approve of such a Magistracy, as is according to the heart of God: Who are (Rom. 13.3.) *a terrour to the evill workers, and a praise to the good. And in order hereunto.*

Sixteenth, We apprehend that persons of the (y) choisest light and spirit for this work; men (z) fearing God hating covetousnesse, and (*) faithfull with all the Saints; such as himself,

(y) *Deut* 1.13.15. Take ye wise men and understanding and known among your tribes, and I will make them rulers over you.

(z) *Exod* 18.21,22. Thou shalt provide out of all the people able men, such as fear God, men of truth hating covetousnes, *&c.*

(*) *Hosea* 11.12. Judah yet ruleth with God, and is faithfull with the Saints.

(a) *Deut.* 17 15. Thou shalt in any wise set him King over thee, whom the Lord thy God shall chuse, one from among thy Brethren *&c.* Thou mayest not set a stranger that is not thy brother. *Deut.* 16.18. Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, *&c.* And they shall judge the people with just judgement. 2 *Sam.* 23 3. He that ruleth over men must be just ruling in the fear of God, *&c.*

(b) *Deut.* 17, 18 19, 20. The ruler was to write a coppy of the law and to rule thereby that so his heart might not be lifted up above his brethren, *&c, compared with* 2 *King* 11.12.

(c) *Isaiah.* 28. 16. The Lord will be for a Spirit of judgment to them that sit in judgement, and for strength to them that turne the battell to the gate. *Zech.* 12.5. *Judahs* Governours shall be as an hearth of fire in a sheaf to devour the people round about.

(a) and his People shall chooſe, ought to be Called, and ſet apart for the ordering and management of Publique Affaires, and for the executing of Judgement and Juſtice, according to the (b) Word of God; Such do we own, And therefore we are not againſt, but for a true Magiſtracy, as being an Ordinance of God, and which we believe he will (c) make uſe off for the further carrying on of his Work in the World.

(d) 2 *Chron.* 26.18,19. *Uzziah* for medling with matters not concerning him was ſmitten with Leproſie.

(e) *Rom.* 14 4. Who art thou that judgeſt another mans ſervant, to his own Maſter he ſtandeth or falleth, *verſe* 5. Let every man be perſwaded in his own mind. *verſe* 9. To this end Chriſt both died, roſe and revived, that he might be Lord both of dead and living. *v.*10. Why doſt thou judge thy Brother, we ſhall all ſtand before the judgement ſeat of Chriſt. *v.*13 Let us not therefore judg one another any more. *Col.* 2. 16. Let no man judge you in meat or drink or in reſpect of a holy day, *&c.* *Jam.* 4. 11, Speak not evil one of another, Brethren, he that ſpeaketh evil of his Brother, and judgeth his Brother, ſpeaketh evil of the Law, and judgeth the Law. *verſe* 12, There is one Law-giver which is able to ſave and to deſtroy, who art thou that judgeſt another, *&c.* And if Saints may not do this one to another, much leſs may Magiſtrates, either to them or others, there being no New Teſtament warrant for their ſo doing.

Seventeenth, And we do alſo conclude, that no Magiſtrate ought to take upon him to (d) preſcribe any form of worſhip, either for the Lords people, or the Nation, or to binde any in (e) matters of Faith, or Conſcience, or to inflict puniſhments for the ſame, there being no rule in Scripture for ſo doing. But that every one be at liberty, and accountable to none but God, and Jeſus Chriſt, the onely Prophet, Prieſt, and King of his Church: And as we are not againſt a true Magiſtracy; So,

Eighteenth

Eighteenth, Neither doe we contend against a true new Testament Ministry, such as have received (*f*) the true spirituall Unction, and from that anointing go forth to Preach the Gospell. Yet we judge them (*g*) Hirelings and not faithfull Shepherds, who Preach for maintenance and filthy lucre sake. And such to be Antichrists Ministers, who are sent off, and put into the Ministry by men. Acknowledging no others to be the Messengers of Christ, but such who have (*h*) his Spirit, and are thereby made able Ministers of the Gospel. Neither do we finde any other ingredient in the new Testament, absolutely necessary to make a Gospel Minister, not hereby excluding any power the Churches of Christ may have by the Scriptures, to choose out and send forth persons from among themselves to preach the Gospell.

(*f*) *Isa.* 61. 1. *comp.* *Mat.* 4. 17. Jesus Christ himself did not undertake to Preach till he had the unction of the Spirit and was baptized. *John* 20. 21, 22. Christ breathing the holy Ghost on them he sent forth to preach the Gospel, sufficiently fitted them for that work. *Luke* 24. 49. The Disciples were to wait for this power of the Spirit.

(*g*) *Mich.* 3. 11. The Lord doth not own them for true Prophets who teach for hire, and divine for money. *Isa.* 56. 10, 11. The Prophet calls such Ignorant, Blind, Dumb, Greedy dogs giving this as the reason, because they look for their gain from their quarter.

(*h*) *Mich.* 3. 8. The Prophet was full of power by the Spirit of the Lord, of judgement, and of might, to declare unto *Jacob* his transgression, and to *Israel* his sin. *Gal.* 1. 1. *Paul* was sent neither off, nor by man, but by Jesus Christ. 1 *Tim.* 1. 12. As Christ enabled *Paul* to be a Minister, so he put him into the Ministry. 2 *Cor.* 3. 5, 6. Our sufficiency is of God, who hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit.

To this agrees *Cromwells* speech made to the little Parliament (so called) page 21, 22. and 60 page of book called the *Looking glasse* (says he) I think I need as little advise you about encouraging such ministers and such a ministry as be faithful in the land, upon whom the true character is men that have truly received the spirit for such a use, as christians will be well able to discerne, and do, *&c.* I speak not, it is far from my heart for a Ministry deriving it self through the papacy, and pretending to that which is so much insisted upon to be succession, the true succession is through the spirit given in that measure the spirit is given, and that is right succession, *&c.*

Nineteenth

Nineteenth, That whosoever shall presume to send any forth for this Work, or restrain any (having the spirit of the Lord) from it, doe (*i*) Usurp, and encroach upon the Propheticall and Kingly Office of Christ in his Church, and may expect the same judgement as (*k*) *Jeroboam* who made Priests, or (*l*) *Uzziah* who medled with the Priests Office. And such who having the Unction from on high, shall notwithstanding seek another Commission from this brood of Antichrist (we mean the Court of Tryers, or any others, acting without, or against Scripture) doe highly sin against, if not as much as in them lyes, make void that Unction.

(*i*) *Acts.* 9.15.17. *Paul* being chosen to bear the name of Christ to the Gentiles and Kings, *&c.* and having received the spirit for that end *verse* 20 he straight way preached Christ, *Gal.* 1.11,12. And he having received the knowledge of the Gospell from Jesus Christ, and not from man, *verse* 16: he conferd not with flesh and bloud, nor *verse* 17 did he go up to the Apostles at *Jerusalem*, for their approbation but went into *Arabia*, *&c.* to preach the Gospell, implying, that haveing received qualifications from the anointings of the spirit, and his commission from Christ, he need not go to man for it.

(*k*) 1 *Kings* 1.3,33: *Jeroboam* made whom he would preists of his own mind, without the approbation of God, for which sin his family was destroyed from the face of the Earth:

(*l*) 2 *Chron.* 26.18, 20, 21. It was a trespasse in *Uzziah* to burne incense unto the Lord, the Temple which belonged not to him, for which he was struck with leprosie to the day of his death, and was cut off from the house of the Lord.

Twentieth, And as we are for a Gospell Ministry, so are we for a Gospell maintenance for that Ministry; it being a very fit and equall thing, that such who preach the Gospell should (*m*) live of the Gospell, which we judge to be the free and (*n*) voluntary offering of the People; concluding it their dūty, as they are administred to in spirituals, that they should (*o*) administer again in temporals

(*m*) 1 *Cor.* 9.14. The Lord hath so ordained that they who preach the Gospel should live of the Gospel.

(*n*) *Luk.* 10. 7,8. The Disciples were to take nothing of them who received them, but what they freely gave, and set before them, and nothing by compulsion.

(*o*) 1 *Cor.* 9.11. If we have sown unto you spiritual things, is it a great thing if we reap your carnal things.

temporals: And as they freely receive, they ſhould freely give. But we utterly deteſt any forced maintenance, either by Tythes or otherwayes, as not onely without warrant in, but (*p*) contrary to the Word of God.

(*p*) *Mich*, 3. 5. The *Lord* is ſo far from approving of thoſe Prophets, who bite, and prepare war againſt them who put not into their meuths; that on the contrary he threatens night ſhall be upon them, that they ſhall not have a viſion, & from the Suns going down upon them it ſhall be ſo dark over them that they ſhall not be able to divine, and that they ſhall be aſhamed and confounded, becauſe they have no anſwer from God, as in *verſe* 6, 7. of that *Chap.* *Acts* 20. 33, 34, 35. *comp* 1 *Cor.* 9. 14.

21. And we further conclude that the Lord Jeſus Chriſt is not onely ſupreame head over, and (*q*) lawgiver to the Church as King of Saints but alſo that the abſolute legiſlative Authority to (*r*) impoſe laws on men, doth reſide alone in him as King of Nations he having by the Father committed to him, all power in Heaven and in Earth: Now our Lord Jeſus Chriſt, having left us a Rule in the Scriptures, according to which all laws ought to be ſquared, it will not be ſufficient in words onely, to owne him as lawgiver, but all lawes ought to have their (*ſ*) footing thence, and it is their duty who ſhall rule under him as his Miniſters to make it their ſtandard and if thought meet to (*t*) extract there from ſuch laws by which they ſhould govern quoting the Scriptures

(*q*) *Mat.* 28. 18. All power in heaven and on earth is given to Jeſus Chriſt, and he is the onely Lawgiver to his Church, *comp.* with *James* 4, 11.

(*r*) *Iſa*, 33, 22. The *Lord* is our Judge, the *Lord* is our *Lawgiver*, *Iſa.* 42. 4 Chriſt ſhall ſet judgement on the Earth, and the Iſles ſhall wait for his *Law* *Numbers* 21. 18 *Moſes* who ſpake from the *Lord*, and led the people in that day was called the *Lawgiver* *Deut*, 18, 18 *comp.* with *Acts* 3, 21 Jeſus Chriſt is that Prophet whom the *Lord* promiſed he would raiſe up like unto *Moſes*, who is now to be heard in all things Who as by his *Spirit* in *Moſes* he did then, hath alſo by the ſame *Spirit*, in the Prophets and Apoſtles, and from his own mouth declared in the Scriptures the whole mind of God, and we are not to go beſide, or contrary to his minde contained therein. All which the Ceremonial Ordinances, Types and Shadows of things excepted, which are not ratified but aboliſhed by the coming of Chriſt, are thoſe Rules of Righteouſneſs which we ought to ſquare our Actions by: So that as in *James* 4. 2 Jeſus Chriſt is now the onely *Lawgiver*, who is able to ſave and to deſtroy.

(*ſ*) *Exod*, 18, 16 *Moſes* made the people who came to him to know the *Laws* and Statutes of God, by judgeing according to his mind revealed to him *Exod.* 24. 3, 4 *Moſes* wrote the Law which was revealed to him, which was the Statutes and judgements he ruled by: Then ſurely it will follow, that the Scriptures which were given by inſpiration to *Moſes*, and the Prophets, and to Chriſt and the Apoſtles (the Ceremonial thing before mentioned excepted)

is that Law and rule of Righteousnes which we are to be governed by till the coming of Christ. *Isa.* 42,21 The Lord will magnifie the Law, and and make it honourable.

(*t*) *Deut.* 17,18,19,20 The Ruler was to write a copy of the Law, and Rule according thereunto To this agrees the Army, See *Animadversions of the Remonstrance at Albans*, page 6. in 28 page of the Book called *A Looking Glass*, where quoting *Romans* 13,3 (do say) *Paul* speaks of Magistracy in its constitution, not of a person abusively exercising it to be Gods instrument of good to every one, and an encourager of God in every man,' and an enemy to evil. Therefore the Kings of the *Israelites* must know the Law for a Rule, Deut. 17 *And Joash being Seaven years old had a Crown put upon his head and a Testimony in his hand.* 2 Kings 11.12 *That being elder he might remember the Rule which David avoucheth to be from heaven, as a Rule for all Rulers,* 2 Sam. 23.3 *He that Ruleth among men must be just, ruling in the fear of God,* &c

for the same, knowing that the word of God is able to make the Man of God perfect (*u*) throughly furnished to evere good work. And whosoever shall presume to take power upon them contrary therunto are usurpers upon his kingly power and dignity.

(*u*) 2 Tim 3.16 *All Scripture is given by inspiration of God, and is profitable for correction and instruction in Righteousnes,* verse 17. *That the man of God may be perfect, thoroughly furnished unto all good works.*

22th. We desire it may be known that we arenot for the personall Intrest, Party, or faction, of any one single person upon earth, and herein we can appeale to the searcher of all hearts, and can truely say, what the present Protector (so called) and the Army once did (but as we have sufficient ground to believe) dissemblingly "That we are so far from (*w*) designing, or complying "to have an absolute, or arbitrary power fixed, or setled "for continuance in any person, or persons whatsoever, as "that if we might be sure to obtaine it, we cannot wish to "have it so in the persons of any whom we could most "confide in, or who should appeare most of onr own o-"pinion, and principles, or whom we might have most "assurance off or intrest in. We are purely for the Lord Jesus

(*w*) See Armies Declaration, 14. *June* 1647. it is in book called the *looking glasse*, p. 3.

Jesus Christ, as the onely (x) Absolute Monarch, and single Person; to whom God is well pleased to give the Kingdomes of the whole earth according to the (y) Covenant which he hath made to *Abraham*, his (z) Oath to *David*, and his (*) Decree from all eternity. His therefore (a) are we, and him alone will we submit unto, serve and obey as the Person to whom we (b) owe our All, Lives, Liberties, Estates, Priviledges (c) bodies and soules; and what ever else is neer and deer unto us. And under him untill he shall appear in Person. We would (as we said before have Judges, or Magistrates, chosen by, and from amongst (d) the Lords people qualified to rule over us in the fear of the Lord. And for that the best of men may degenerate, though the greatest care be taken in their choise. Therefore we would not that they should have an unlimitted power, fixed in them during life, or pleasure; but that those who choose them may reserve to them-

(x) Isa. 26.13 *Other Lords have had Dominion over us, but by thee onely will we make mention of thy Name* 1 Cor. 8.6 *To us there is but one God and we in him, the Father of whom are all things, one Lord Iesus, and we by him.*

(y) Gen. 12.7. 13.15 *The Lord appeared to Abraham, and said, To thy seed will I give this land, to thee will I give it, and to thy seed for ever.* Gen. 22.17. *And thy seed shall possess the gates of his enemies, which compared with* Gal. 3 16 *Is meant of Jesus Christ, and the saints by him.*

(z) Jer. 23.5 and 33. 15, 16, 17. 2 Sam. 7. 12. compared with 89 Psalm 34, 35, 36. Isa. 11. These Scriptures are about the Oath to *David*.

(*) Psalm 2 *Christ is King according to Gods Decree.*

(a) 1 Chronicles 12. 13 *Thine are we David, and on thy side thou sonne of Iesse, &c.*

(b) Rom. 12 *It is but our reasonable service.*

(c) 1 Cor. 6.19, 20 *we are to glorifie God with our bodies and soules, which are his.*

(d) *Jer.* 30.21. Their Nobles, shall be of themselves, and their Princes from the midst of them.

And to this principle (in profession though not in practise) agrees *Cromwels* speech, which in his name and the names of the Officers of the Army he made to the little *Parliament* (so called) (saies he) we have not allowed our selves in the choise of one person, of whom we had not this good hope that there was faith in Jesus Christ, and love to all the Saints, *&c.* If I were to chose the meanest Officer in the Army or Common Wealth, I would chose, a godly man that hath principles, especially where trust is to be committed, for I know where to have a man of principles. I believe if any of you should chose a servant you would do so, and I would all our Magistrates were so chosen, that may be some effects of this: It is our duty to chose men that fear the Lord to serve the Lord, and he expects not praise from others, *&c.* We know who they

selves

are that shall warr with the Lamb against his enemies, they shall be a people called, chosen, and faithfull, &c.

(e) See Declaration Army *June* 14. 1647. in the 4th. p. of the book called the *Lookinglasse*.

selves the Power, that if they be disappointed in one choise, they may mend it in another; And herein we concur, with what the Army, before their Apostacy (e) engaged too, as by their Declarations will appear.

23ly. And lastly, We would have freedom, and liberty, ascertained to all the Lords people, & others, that shall not be found Acting abetting, or other wayes Assisting the adversaries of his glory That so we may be no more deceived, with faire words, and pretences, as hitherto we have been but that really, and indeed, (according to the purpose, which the Lord hath purposed upon the whole earth) (f) all burdens may be taken from our shouldiers, and yokes from off our necks, which freedom, and liberty the whole (g) creation travails with, is in pain for, and groaneth to be delivered into. And which will so tend to the Publique weale and good of the Nation, that there will be no such impoverishing of us as at this day, nor need to cry out against Oppression, as we have under this present power. And if urgent necessity should call for any Levy or Imposition, the burden then ought not to lie on the well affected, but on the (h) enemy, who are evermore the cause of such necessity. The men of this world who are wise in their Generation, herein

(f) *Isa.* 14. 25, 26. Then shall his yoke depart from off them, and his burden depart from off their shoulders this is the purpose that is purposed upon the whole earth.

(g) *Rom.* 19. 21. The creature waites, and grones to be delivered into the glorious liberty of the children of God.

herein shewing us an example (by taking (i) tribute, not of Children, but of strangers) will justifie us in so doing. Neither will there (we hope) be cause of forcing a Contribution from freinds, were there a need, they being of themselves willing to lay out their utmost for the advancing any publique good, or suppressing any common evill. To conclude, as we would have Judges as at the first (k) and Councellors as at the beginning, such as were, *Moses*, *Joshua*, *Guideon*, *Samuel*, *Nehemiah* &c. So also it appears we would have a Government, not Tyranicall and (l) oppressive, but such as should answer the minde of God, it being the property of Kingly Government to impose, require, and exact (m) Tenths, First fruits, &c. (under which we have already groaned and) which the Lord in judgment to *Israel* of old permitted to be set over them, and the like of the Beasts government, but the Lambes Property is to (n) inrich, and better the outward estate of the land where he feeds, and over which he rules,

(b) *Josh.* 17. 13. 1 *Kings* 9.21. The enemy not freinds paid Tribute.

(i) *Mat.* 17 26. The Kings of the earth took tribute of strangers, and the children were free.

(k) *Isa.* 1. 26. The Lord will restore Iudges as at the first and Councellors as at the beginning.

(l) *Deut.* 17.15.17. Governors were not to Multiply horses, silver, nor gold to themselves.

(m) *Neh.* 5 4. They forced the people to borrow mony to pay the Kings Tribute, 1 *Sam.* 8. *from* 18. to the 11. *v.* This will be the manner of the King that shall raigne over you, he will take the tenth of your seed, and of your vinyards and the tenth of your sheep.

(n) *Psal.* 72.7.16. *Isa.* 65.21,22,25 *Ezek* 34 26,27. *Jer.* 23.3,4. *Ezek.* 34.14,15 *Hosea* 14.5,6,7 *Zeph.* 3.13. In his dayes shall the righteous flourish and long enjoy the work of their hands, feed, ly down with safety and none shall make them afraid.

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8

and of ſuch as ſhall rule under him to (o) deſpiſe the gaine of oppreſſion, and to be ſo far from peeling, robbing, or ſpoyling the people, that they are as (p) nurſing fathers to them. And though they might with *Nehemiah* (q) require, and take the bread of the governour, yet for the ſake of the publique refuſe it, and are rather (r) helpfull, then burdenſome to the poor of the Land. Happy (ſ) are the people that are in ſuch a caſe, yea happy are the people, who have God to be their Lord. *Pſal.*144.15.

FINIS.

(o) *Neh.* 5.8.11. He bid reſtore the Lands, Vineyards, Corne, Wine, Oyle, *&c.* which was taken from the people.

(p) *Iſa.* 32.2. The Saints who ſhall rule with Chriſt, ſhall be as a hiding place from the winde, a covert from the ſtorm, as rivers of water in a dry place, and as the ſhaddow of a great rock in a weary land to the oppreſſed 2 *Sam.*23. And as the light of the morning without clouds is to thoſe who have loſt their way in a dark night compared with, 16. *Iſa.* 3.4.

(q) *Neh.* 5.14.18. *Nehemiah* did neither require nor eat the Bread of the Governour.

(r) They will be ſo far from takeing Bribes and rewards, and being pulled, and haled, to do that good which lyes before them, and putting people off, with a go and come again to morrow if they can do it to day as that with *Job chap.* 29.16. The cauſe which they know not they will ſearch out, and make it their meat, and drink to give forth juſtice, and righteouſneſſe, and breake the yokes of oppreſſion freely. And herein will they be as a dew from the Lord *Mich.* 5.7. And ſhake their fruit like *Lebanon*, *Pſal.*72.16. And the people who dwell under their ſhaddow, be ſaid to returne, revive as the corne, and grow, as the vine, *&c.* *Hoſea.*14.7. compared with *Iſa.*60.17,18. Who will not carry it with a proud imperious, but a meek and lowly ſpirit towards their Brethren,

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